# The Orthodox Herald

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## ABOUT SAINTS

Our image of saints is formed by the ikons we have which depict them in stylized postures. It is a shock when we see them in photos dressed in modern clothes. This makes us think more deeply on: what is a saint?

The Orthodox Church services make frequent references to saints. Each litany ends with: "Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other, and all our life unto Christ our God."

We read in our bulletins that an Acafist to a specific saint will be served. We are urged to celebrate our saint's name day and are instructed to emulate their lives. Our churches are dedicated to specific saints. In church, we are surrounded by ikons bearing their likeness. Who are these saints and how are they chosen?

Saints, like the rest of us, have sinned for we have "all sinned and come short of the glory of God." (Romans 3:23) Only Christ is without sin. There is no committee which decided who shall be recognized as a saint. When we visited a small church near the Volga River, the priest told us that people came to the grave of someone buried there and they acknowledged the person as a saint. He told us that he had sent in a report and that he was sure that a glorification would soon take place. The term glorification or recognition as a saint is used when a candidate's name has been placed on the canon or official roster of saints.

There are several categories of saints and a special place for them is reserved on the paten when bread is prepared for Holy Communion. These are prophets, evangelists, martyrs, ascetics, holy bishops and priests, and those who live a righteous life "in the world." It is interesting that the last royal family

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## ANDREW RUBLEV: THE ICONOGRAPHER SAINT

Although little is known about his life, Saint Andrew was born near Moscow in 1360. As a youth he knew Saint Sergius of Radonezh (1314-1392), who had founded the Monastery of the Holy Trinity about 45 miles from Moscow. It was at this monastery, now known as the Holy Trinity-St. Sergius Lavra, where Andrew was tonsured a monk.

Andrew expressed his love of Divine Beauty by painting icons. His *Holy Trinity* icon exemplifies the simplicity and depth of his style, as well as its ability to transcend earthly constraints with deep spiritual and religious insight. He infused gentleness and harmony in this work which was a reflection of his spiritual outlook. The subject of the icon is based on the biblical story about the visit by three Angels to the Prophet Abraham and his wife Sarah *(Genesis 18)*. So great was Rublev's fame that a Church Council, held in Moscow in 1551, thus decreed the official canon for the correct representation of the Trinity: *"...to paint from ancient models, as painted by the Greek painters and as painted by Andrei Rublev..."*

Many of Rublev's surviving works were created in or near Moscow, and he probably received his training in this general area under the guidance of

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## JUSTIFIED, RECONCILED, SAVED!

Romans 5:1-10 speaks with eloquence and confidence about matters which are very useful for us who follow Jesus in this "vale of tears," as this world in which we live is sometimes called.

To recall that our Baptism and our faith (which we accept **personally**) link us with Jesus makes it possible for us to accept that, no matter what how weak and imperfect we may be, we are acceptable to God. Saint Paul says that we are "justified by faith." That is to say, using legal terms, that the punishment which we have deserved as a result of our sins has already been accepted **in full** by Jesus, Who died upon the Cross for our sins. We are considered to be just – not because of our own merits (we would never be able to get enough of them to satisfy the demands of God's perfect laws), but because of our union with Jesus by faith.

But it is not sufficient to leave the matter at that. We are not justified so that we can keep on transgressing God's laws. We are justified so that we might begin to live in the freedom of God's children. We are reconciled with God. He is our Father, our Friend, the One Who loves us infinitely! It is possible for us to do good works, to start to live and understand God's eternal mysteries.

Saint Paul assures us that we are in the process of being saved by Jesus' life, which He lives in us now that we have been justified and reconciled with God, the Father Almighty by Jesus' death.

Let us not hesitate to claim this new life today. Let us turn our eyes towards Jesus. Let us accept Him as our Guide and the Director of our life. Our hope in Him will never disappoint us. We shall find the love of God poured into our hearts by the Holy Spirit which has been given to us.

**The Very Rev'd**
**Dr. Ihor George Kutash**

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## CHRONOLOGY

JULY 2003

This issued is mailed around June 21.

**DIED: Fr. Vasily Hategan** (retired) in Cleveland, OH.

**Pani Dcn Olga Hotrovich**, wife of ProtoDcn Joseph Hotrovich, in New York

CHRISTIANS FOR TRUTH, an activist group in the Netherlands, is boycotting Unilever, asking the company not to sell Magnum ice cream bars packaged around the seven deadly sins. Each bar has a "flavor" – vanity, jealousy, gluttony, lust, revenge, greed and sloth. The group says the promotion is painful and trivializes sin.

RENOVATIONS of between 5 and 6 million dollars are being done on the Cathedral of the Holy Transfiguration, 228 N. 12th St., Brooklyn, NY 11211. Organized in 1908, this was one of the first Orthodox Churches many of our early immigrants worshipped in.

60TH ANNUAL RUSSIAN HERITAGE DAY will be held on July 20 at the German Central Organization at 7863 York Road in Parma, Ohio. Come at 12 noon for a day of games, folk dance contests, ethnic and American food, singers, dancing and much more. For info or directions, call George Manzuk at 440-842-0688. Orthodox charities and organizations will benefit.

ANTIOCH VILLAGE ORTHODOX CONFERENCE CENTER in Ligonier, PA (near Pittsburgh), 724-238-3677, has many retreats and programs this summer. Conference on Missions and Evangelism (August 29-Sept. 1), Family Camp (Aug. 29-Sept. 1), SS Thekla and Raphael Pilgrimage with Mother Christophora as Retreat Leader (Sept. 19-21).

A TRIP TO SERBIA visiting holy sites will run from Oct. 17-Nov. 2. Price around $2000. For info call Fr. Victor Potapov days at 202/619-2159 or evenings at 301/565-0848.

A WIDE VARIETY OF VIDEO PROGRAMS from Bible Study, Parish problems and saints lives can be obtained from NIKA Ministries, PO Box 70, Greenfield, MA 01302 or call 712/898-0818 or 413/773-3319 for complete list. Order now for your religious education class or organizational meeting.

THE YUGOSLAV MEDICAL RELIEF project has been instrumental in sending containers of medical supplies and equipment worth millions of dollars to Yugoslavia. The project is expanding to include pharmaceuticals and a program to vaccinate all children in Serbia for childhood diseases for which the Ministry of Health has no resources. Funds are needed. For info call Mila Lazarevich-Nolan at 212/570-5782. Tax deductible checks made out to Yugoslav Medical Relief can be sent to Hellenic Medical Society, 401 East 34th St., New York, NY 10016.

FOR THOSE INTERESTED IN ORTHODOX THEOLOGY but unable to attend a seminary, St. Stephen's Course of Studies, 385 Ivy Lane, Bergenville, NJ 07621 or phone 201/569-0095 may be the answer. It offers a three-year correspondence program.

CARPATHO-RUSYN RESEARCH CENTER, 7380 SW 86th Lane, Ocala, FL 34476-7006 offers books, maps, etc. on the Carpathian region.

A COLLOQUIM on Aleksei Khomiakov (1804-1860) will be held at Holy Trinity Monastery, PO Box 36, Jordanville, NY 13361 phone/fax 868-0945 from October 3-4. Scholars from the U.S. and abroad will present papers on this Russian secular theologian who wrote the classic essay "The Church Is One." Call or write for materials and info. His correspondence with William Palmer is important on relations with other churches.

AN ALL-RUSSIAN ORTHODOX MISSION has been organized in Anchorage, Alaska to better service the large Russian immigrant community. The priest Fr. Daniel Andrejuk is proficient in Russian and English.

UNFORTUNATELY there are very few Orthodox teachers in the Alaskan villages. Something for stateside, Orthodox teachers to look into.

MONASTICISM IS ENJOYING REVIVAL in former Yugoslavia Orthodox lands. Tito suppressed religion and turned monasteries and churches into cultural monuments. Now many young people are opting for this life leaving behind successful careers. Many of the monasteries must be guarded by troops from other lands as they are being vandalized and destroyed.

CHILDREN AT A CHURCH VACATION SCHOOL were asked to add a note or drawing to a collage which was being prepared. The theme was "What would you like people 100 years from now to know about your church?" Some of the contributions were: Blessing of fruit and flowers, making perohi, icons, prosphora at the end of church service, learning to sing in the church.

AMONG OTHER BUILDINGS that can be seen at Dachau is the Russian Orthodox Chapel, which was built in 1995. A painting of "Jesus Opening the Gates" and freeing the prisoners and an icon of the "Betrayal By Judas" can be seen. The Dachau Concentration Camp was opened in March 1933 in Dachau about nine miles northwest of Munich, Germany.

METROPOLITAN MAXIMOS of Pittsburgh wrote a memorandum to the clergy in which he said that only priests are to deliver homilies or eulogies at funeral services. Remarks by others should be made at the Mercy Meal.

AN ICONASTAS made it from Belgrade, Serbia to Butte, Montana by way of Budapest, London and New York. The beautifully carved oak and walnut iconastas with 32 ikons is 32 feet long and 20 feet high. It weighs 400 pounds. Among the saints depicted are St. John of Shanghai and San Francisco and St. Tikhon, the Patriarch of Moscow and Enlightener of America who consecrated Butte's first Serbian Orthodox Church in 1905.

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## ABOUT SAINTS

were glorified under the category of "Passionbearers." This category has included those who have suffered in devotion to Christ, who have borne His Passion although they were not asked to renounce Christ directly. It really has a two-fold meaning - the person glorified has shared in the passion of Christ by being unjustly murdered and has borne the malicious passion of the murderer.

The liturgical services which are composed for the one about to be glorified follow a specific formula and they give the reason for which the saint was recognized.

We all should strive to reach a level of holiness by following the path of those who have "made it." The Holy Fathers have said it so well. They compare the saints to links in a golden chain united in faith, works and love with those who have gone on before, and also with those still on this earth.

(Continued from front page)
## ANDREW RUBLEV

Prokhor of Gorodets. By 1405, he was collaborating with Theophanes the Greek, the foremost icon painter in Russia at the time, in the decoration of the Annunciation Cathedral in Moscow.

Andrew lived and worked at the Savior-Andronikov Monastery in Moscow. Those who knew Andrew testified to his strict ascetic and holy life. The saint fulfilled high calling – to let God speak to people through his icons. He lived to serve God above all else, and worked hard to overcome his self-centeredness by fasting, abstinence, prayer, frequent reception of the Sacraments, helping the needy, and by cultivating the gifts of the Holy Spirit.

Saint Andrew's relics are buried beneath the floor of the Savior Cathedral of the Andronikov Monastery in Moscow, where he lived and worked at the time of his repose. Although he had painted the interior of the Savior Cathedral completely, sadly, nothing remains of these frescos. What saved the Andronikov Monastery from total destruction during the Soviet era was the establishment of the Andrei Rublev Museum of icons. Many of the icons have been moved to the Tretyakov Gallery, but many beautiful icons still remain in the museum bearing his name. Later, the Savior Cathedral was returned to the Church and reopened in May 1991. The monastery itself has finally reopened as a functioning monastery.

Saint Andrew became an "evangelist" using paints rather than words. His icons continue to inspire the faithful, just as they have for 600 years, as shining examples of divine splendor and radiance, joy and love, and silent yet powerful witnesses to theological truths.

He fell asleep in the Lord on January 29, 1430. His feastday is July 4.

Compiled by Ray Mastroberte

ALL IN THE FAMILY

On July 19 we find the name of St. Macrina on the church calendar. The study of her life can be quite confusing because so many of her family members were sainted and bore the same name. The St. Macrina commemorated in July is sometimes referred to as St. Macrina the Younger, for her paternal grandmother was also St. Macrina, who, along with her husband St. Basil, suffered persecution during the reign of Galerius, the Roman Emperor Galerius, who died in 311. They were the progenitors of SS Emilia and Basil, the Elder who were the parents of St. Macrina, the Younger and ten sons. Of these three were sainted: SS. Basil, the Great, Gregory of Nyssa and Peter of Sebastea.

St. Macrina the Younger was widowed soon after her marriage and decided to consecrate herself to the service of God and the care of her mother Emilia (Emily). She, along with her brothers and mother, founded orphanages and a convent which soon attracted many young women. It became a spiritual haven. However, as the oldest child in the family, she worried about her brothers and it is recorded that she helped direct her brothers to a life of learning and holiness which led to sainthood.

Truly a remarkable family.

ETHNIC CHUCKLE

Dorohaya Tyotya Mareea,

Yak tam kolo vas? Toot shutko eede OK. To u Americee me kazhem "Summer time the living is easy."

Yah taking it easy sese leeto. Yah shla nah many picnikee. Tam nashe seeluyut nasyu yedu - halupki, kolbasu z kapustu, perohi, ee Amerikanskee hamburgee, hotdogzee ee shtikee sort of keksee.

Noh yah neh eedu nah anymore picnikee. Yah mala takee experience zhe yah too embarrased showing me face. Tak peshlo. Tam hrala takee dobreh polka band. Yah taping my nohee noh yah neh tansovalah boh bullo barz teploo. Yah seedyila ee balakalah with znakomee ot vasheho sela. At the same time yah watchuyyou yak shetkee mayut good time. Then leader of bandyu kazeh zhe ohn budet hratee couple old time jitterbug pieces. Banda nachalaa hratee ee nasha krayanka prezla doh memeh ee kazhe "Come on let's dance this one – just like old times."

Yah started to stavatee kolee me staree kazhe, "Don't make a fool of yourself." Yah neh znalah what to do. Krayanka tam stoyala ee watching everything. Yah neh hotchila for her to znatee zhe me husband boss. Yah felt like teenager again ee bowed to peer pressure. Yah grabovala krayankas hand ee me peshlee nah dance floor.

Krayanka dobra tansorka. Me malee takee good time zhe yah zabula zhe its hot ee yah zabulah zhe yah no longer teenager. One number, druhi number – we were swinging. Yah neh znam yak toh skazatee po nazemuy. By third number – we became fancy. Then it happened. Yah put up me arm zebi krayanka peshla under kolee yah neh mohla put it down. Me back went out. Yah neh mohla moveovatee. Yah tam stoyalaa yak statue in middle of dance floor. Yah couldn't move. Yah taka grateful zhe me staree was watching ee preshol doh me rescue. Ohn helped me off dance floor while krayanka was making takee fuss zhe everyone was watching. Kolee yah made it to me table shitkee started to clapovatee. Yeh neh znala what to do yah became taka chervena.

Yah dam me husband credit zhe ohn neh kazal, "Yah told you so." Yah teper znam zhe yah mam rhythm of 16 year old noh me body yesche toh neh znaye.

Budte zdrove,
No more swinging Hanya

## SOBORNOST

In order to solve the Donatist controversy in Africa in the 4th century, the Emperor Constantine thought it proper to use the conciliar institution in an attempt to bring together the estranged group. "I have decided," he wrote to Pope Miltiades, "that Caecilian himself, with ten bishops who apparently are accusing him, and ten others regarded by him as essential to his case, shall sail for Rome. He will be granted a hearing in such conditions as you will judge proper under the most sacred law…Such is the regard I pay to the lawful Catholic Church that I desire you to leave no schism or division of any kind anywhere." (Eusebius Eccl. Hist. 10,5,15-22).

It would appear then that the particular function of the bishop consists both in being the pastor of his local church and in carrying the responsibility for the universal communion of all the churches. This is the theological meaning of episcopal conciliarity. It is an ontologically required element in the episcopal consecration which presupposes the gathering of all of the bishops of a given province, representing the one episcopate of the one universal Church. Episcopal conciliarity is, in the theology of <u>sobornost</u>, the highest witness to the apostolic truth, the most authentic authority in doctrinal and canonical matters. Fr. John Meyendorff tells us:

> No local church possesses the exclusive privilege of preserving apostolicity, although, in fact, some churches did enjoy more favorable historical conditions and received particular charismata. These special gifts were then used to help others, and were to be "received" or recognized as such by all the other churches.
>
> After the third century, the most normal way of maintaining and manifesting unity in faith was found in the council of bishops who, together with the people, defined the faith which was then "received" by those churches which were not represented at a given council. In the process, the guiding principle was always obedience to the Spirit of God, not to majority opinion established by democratic vote.

Fr. Michael Dahulich, Ph.D

## THE HOLY FIRE

Yes, the Holy Fire appeared this year on Holy Saturday in the Tomb of the Saviour in Jerusalem. What is the Holy Fire?

As far back as the year 300, the Holy Fathers St. Gregory of Nyssa (the brother of St. Marina) and St. John Damascus mentioned the Holy Fire in their writings. It is mentioned by the Crusaders and pilgrims down through the centuries.

The Holy Fire appears only to the Orthodox Patriarch and only on Holy Saturday, according to the Orthodox calendar. However, Roman Catholic Pope Urban II witnessed the Holy Fire and he said at the Council of the Cross at Clermont: "Whose heart, no matter how petrified, would not be softened by such a phenomenon?"

It is difficult for us who were brought up in this rational world to accept miracles such as this. However, knowing that it is under strict and thorough surveillance by civil, non-Orthodox authorities should make us pause and read further.

The same procedure has been followed for centuries. The police arrive on Good Friday to see that all flames in the church are extinguished. They then see that the premises of the Tomb of the Saviour are inspected by the civil authorities. Upon leaving, they seal the Tomb.

The next day, the Patriarch stands in front of the Tomb and unvests. Clad only in his black cassock, he is examined from head to toe to be sure he does not have an incendiary device concealed on his body. He stands there, alone, while the seal is removed from the entrance to the Tomb. He then enters the Tomb and is heard fervently praying. He has a bundle of thirty-three candles in his hand. Miraculously they are lighted. The Patriarch passed them out from a little window in the Tomb to those in the Church and soon the whole church is ablaze with light as people pass the light to someone near them.

But the Holy Fire is more than this. It passes through the church like flashes of lightning; coming from an unknown source. It alights on the clothes and bodies of those present and yet it does not burn or singe them or their clothing. It would seem that a church packed with thousands of people and open fire would be a safety hazard. But a catastrophe has never happened.

This year, the Holy Fire again appeared on Holy Saturday, according to the Orthodox calendar in the Church of the Resurrection of Christ in Jerusalem. This Church is also known as the Church of the Holy Sepulchre. We may well wonder why it appears when the area is under siege but the fortunes have been awful many times throughout the centuries. The Holy Fire remains a mystery.

## BIBLE QUIZ

1. What famous Greek version of the Old Testament, usually designed by LXX, was said to have been completed by seventy scholars working in Alexandria, Egypt, around 250 BC?
2. What are the oldest existing copies of pieces of several Old Testament books called?
3. What Bible, now in the British Museum, is the oldest complete Bible in existence?
4. What text of the Old Testament – the first to include vowel markings along with the Hebrew consonants – is considered the authoritative text for most Bible translations?
5. What English Bible, prepared during the reign of Elizabeth I, was popular with the clergy but not the common people?
6. What Bible was the one most likely used by Shakespeare, the Pilgrims, and Oliver Cromwell's soldiers?
7. What Bible version was the basis for the King Jesus Version?

ANSWERS:
1. The Septuagint
2. The Dead Sea Scrolls
3. Codex Sinaiticus
4. The Masoretic text
5. The Bishops' Bible
6. The Geneva Bible
7. The Bishops' Bible (1568)

* * * * * *

You may not be a superstar,
Your talents may be few;
But God in His enablement
Works out His will through you.

## FAITH

Baba has been in my thoughts a great deal these days. This summer I have been preparing for a journey. It will be an important journey for it is one that, I pray, will take me further along my spiritual path as I do God's work. It will also be an experience that will require much faith on my part. Along with my parents, Baba was my earliest role model when it came to matters of faith.

This is a very different world from that of our parents and grandparents. Today with our vast wealth of information and advanced technological capabilities, almost everything we need to know is just a "mouse click" away. Communication is instantaneous. Technology is increasing at an astounding rate, and each day it plays a more significant role in our lives.

For Baba and those of her generation, their faith was the one constant that not only sustained them in difficult times but also guided them through each day. That faith gave them the courage to leave behind homes and families to come to America. Life was not easy for the immigrants. Jobs were low paying and often dangerous. They were limited by their inability to speak English, and the mere fact that they were foreigners made them targets of prejudice. Despite all this, they persevered.

Shortly after their arrival, they established parish communities. Over a span of a few decades, hundreds of churches were built in this country by people with limited resources and little knowledge of the English language. They didn't have committees to research feasibilities and demographics. They just did what was needed to build their church. And build them they did – with pennies, nickels, dimes, and a lot of faith.

Once the churches were built, they became the centers of the lives of the people. The churches weren't just open for two hours on Sunday morning. They became the heart of social, cultural, and educational activities for that community. It was recently pointed out to me that parents didn't worry about their children when they were involved with the church. For these immigrants, the church represented a safe place for their children to pray, learn, and socialize.

People struggled, sacrificed, and worked without complaint because it was "for our church." No one would have thought of asking for any payment for work done around the church. Men and women lovingly cared for it because it was God's house. This feeling was instilled in their children. For this same reason, young and old alike conducted themselves appropriately in church. To do otherwise was unthinkable.

Children were brought up in the faith by parents who simply lived the faith. Baba didn't have a degree in theology, but she attended Divine Liturgy on Sundays and holy days and fasted and prayed. She was a good neighbor and performed acts of charity. She taught her children their prayers and to love God. Baba learned from her mother and quietly set a good example for her children. And my mother did likewise with my brother and me.

There are some things that can't be found on the internet. Baba would have told me that without hesitation. There are situations and concerns that must be given to God *with faith that* He will give us the answer in His own way and time.

Margaret Pysarchyk

## PRESS FUND

Thank you/Spasebo/Dyakuyu for helping us to keep publishing The Orthodox Herald. I am grateful by your monetary help, by the notes you append to your subscription form and by your kind words either over the phone or when I see you. I am most appreciative. Helping are:

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Good wishes and blessings to John and Irene Homa on their 64th wedding anniversary.

## WINTER'S GRACE

You hear talk of stewardship and made to feel bad because you can't give more to the church. But stewardship is more than giving money. It's giving of our time, talent, and treasure. The whole concept can simply be put as having the realization that everything we have, including our lives, is a gift from God. In response to these wonderful gifts, we give back to the Lord. The widow who dropped two small coins into the Temple treasury, not from her abundance but from her meager income in Mark 12:41-44, could be our example. So the measure of how much we are giving isn't just with our dollars, but with our time, talent, and treasure.

Good stewards are those who make conscious decisions to follow Jesus and to commit their very selves to the Lord. Here are a few suggestions.

First, place an icon or cross on your wall. It will act as a reminder of what the Lord has given you. Then dedicate the work you are about to do to God by telling Him in prayer.

Then choose one of the following: Visit an elderly or sick neighbor either in person or by phone, especially the person you haven't seen in church for awhile.

Commit to doing one good act each week that will benefit someone without their knowledge.

Take an inventory of your closet. Donate those things which you don't need to a charity that will put them to good use.

Practice random acts of kindness, however simple.

Visit senior centers to read to the residents or volunteer to teach English as a second language.

Invite a homebound person to go grocery shopping.

Make arrangements to drive a disabled person or one without "wheels" to Divine Liturgy each Sunday.

Dedicate a special jar or bottle for extra change. When the jar fills up, place it in the poor box at the church or donate it to a local charity.

Take time after the Services to meet people in your parish whom you don't already know or haven't seen in awhile.

Cultivate the habit of thanking people whose work usually goes unnoticed and unappreciated – the grocery checker, the Sunday School teacher, the choir director, etc.

Yes, stewardship is more than giving money. It's giving of yourself.

## ST. ANDREW'S CHOIR NEWSLETTER

Orthodox church music of today dates back to the early Eastern Church Culture. It is recorded that Christ and his disciples sang hymns after the Last Supper and St. Paul's writings to the faithful advised "Be filled with the spirit addressing one another with psalms, hymns and spiritual songs, singing and making melody to the Lord with all your hearts."

In the early churches, music was strictly vocal. The church Fathers were opposed to instrumental music for worship and established "a capella singing." During the 6th century, Gregory, the Archbishop of the then Orthodox Catholic Church of Rome, did much to stabilize the melodies and liturgical chants. The Gregorian chants are still in use in western churches and have influenced Eastern Church music.

In the 8th Century St. John of Damascus, the last of the Greek Church Fathers, compiled the liturgical chants which are still in use. He composed eight tones and later the melodies used were broken down into sets of eight tones.

From the 4th to the 8th Centuries music in the church received high spiritual attention and success, but some of the more clever heretics who well knew the power of music to capture human hearts, very shrewdly expressed their false doctrines in lively, catchy melodies which spread quickly among people.

In opposition to the heretics, the church Fathers formulated guidelines for the music to be used in Orthodox worship.

The main features of Orthodox sacred music defined during the great councils are still the canonical norms for church music today. Some of these are as follows:

First, and most obviously, the music is purely vocal. No accompanying organ or other instruments are used. "The human voice alone glorifies God!" There are several reasons for this ... during the early years of the church, the organ, along with musical instruments, were associated with the theater and circus. They evoked the whole atmosphere of paganism. "Even in the western church until the 15th Century, instruments were not permitted. As late as the 16th Century in the West, the organ was hardly more than tolerated.

A deeper objection was that the use of instruments was considered not in accord with the spiritual nature of Christian worship.

Present day Eastern Orthodox Church music was developed from early Greek, Italian, German and Russian composers. The rendition of modern Orthodox choir singing a capella are beautiful and meaningful parts of the Divine Liturgy. They are the heritage of the entire Eastern Orthodox Church, but most highly developed by the Russian church.

One main characteristic is that the music being wholly vocal is completely wed to the text. The text of a song suggests the rhythm or speed of the music. (Example – creed or Lord have mercy.)

Since the Orthodox Church knows of "no sacred music without words," it is from the text and for the text that the melody proceeds. The music is a Holy chant not measured by any regular rhythm or meter. Humming is not permitted nor is musical sounds without words. (Example: Lord's prayer solo - augmented litany - creed?). Just as there is no Liturgical music without words, so too there are no words without music during worship. Beside the formal choral singing everything else is chanted "psalmatically." (All psalms, all readings, all prayers and everything.)

The common practice in some American Orthodox churches of reading in an unpitched monotone or congregational recitation are influenced by Protestant worship having no basis or precedents in the entire history of Orthodox worship. This unfortunate development can be seen as a move toward secularization of Orthodox Liturgical tradition.

Most ethnic languages are easily sung; however, English is the most difficult of all.

Andrew Cverko

* * * * * *

You have to wonder about some people; they think God is dead and Elvis is alive.

* * * * * *

Some marriages are made in heaven, but they all have to be maintained on earth.

## *Undique (from everywhere)*

The true meaning of "mercy" lies in the original Semitic word chesed, which actually describes an unconditional bond of love – a fierce and passionate relationship, as unbreakable connection. No wonder the most common prayer in the Orthodox Church is "Lord, have mercy!"

USA Today had in its March 10 issue an article about Cowboy churches. Wearing spurs, they worship at rodeos, get baptized in horse troughs, and sing "Happy Trails to You" as a benediction. Here are the 10 "cowboy" commandments:

1. Just one God.
2. Honor yer Ma and Pa.
3. No telling tales or gossipin'.
4. Get yourself to Sunday meetin'.
5. Put nuthin' before God.
6. No foolin' around with another fellow's gal.
7. No killin'.
8. Watch yer mouth.
9. Don't take what ain't yers.
10. Don't be hankerin' for yer buddy's stuff.

The Desert Fathers of early Christianity were very wise in their commentary on the subject of judging others. Although many of them were hermits, they weren't cut off from interactions that could spawn jealousy, competition and resentment. Further, people came to them for advice on the conflicts and pressures they were experiencing, much of which still goes on today. In their writings they present us with a challenge: Who are we to judge? That is God's domain.

The world today is information rich and wisdom poor. Never before has society had access to so much knowledge without knowing how to make sense of it. It's time for the Church to step up and provide some answers. We need to become meaning-makers who make sense of life, people who make sense of God, people whose lives ring with clarity in the midst of contemporary ambiguity, people who have integrity, people who reside in today's world revealing with their living and their lips that Jesus' death and resurrection is the source of vital life.

Fastest way to heaven: knee mail.



## Editor's Notes

One night a woman dreamed that she was having a conversation with God. She was angry about all the suffering and evil she saw around her, so she complained to the Lord: "Why don't You do something about all this? God gently gave her a reply: "I did. I created you." The following morning she was haunted by her dream. She decided that she was too involved in taking care of her own needs and desires. She had to get outside her own rapidly shrinking world. She read the June issue of **The Orthodox Herald** and was struck by the note in the Editor's Notes concerning the "Brighten the Corner" movement. She called, we discussed this movement without walls and only one rule – You have to do one goodness a day. It can be as slight as helping a short person reach something on a top shelf in the grocery store. What a wonderful world it would be if all the corners were brightened!

Some of you may notice a change in your address label. We are slowly adding your expiration date. This will take about a year to complete and is being done to address the concern of so many of our subscribers who are worried that they will miss an issue.

There will be a short paragraph following the Kitchen Corner. It will feature Baba who is concerned about wasting money. The feature is Dobra Gazdenia or Good Housekeeper. Got any suggestions?

What do young children discuss when they get together? During these warm summer evenings, I can remember the young people, ages 5 to 18, gathering on a small slope in front of one of the houses near the street light. We sat and discussed the problems of the world. Serious topics such as the end of the world. I can remember one young man telling us that when the world ended there would be a big fire and there would be a shortage of water and how we would beg for a drop. Then there was the talk of the world war. (This must have been around 1937-39) and how there would be no escape. We were advised that the best thing to do was to get a couple of rabbits and go into the hills. Meeting some of those who were participants in these evening discussions, we still kid about getting a couple of rabbits and going into the hills. Looking back, I marvel at the vivid imagination and the deep thought of those young people. Many are now gone but all grew up to be good citizens of this world and God's world. We were all first generation children, with one foot in the culture of the old country and one in American culture. We celebrated the Fourth of July as a special day. And ended the day with a group discussion on how bad it was in the old country for our parents and about the latest one to get "their papers." Peer pressure worked here. It kept us on the straight and narrow.

No Sunday school – where are your children on Sunday morning?

I have been asked about my "Charlie Brown" spruce tree. It's a sorry sight. It has not been cut down as yet. The bottom six feet are denuded. The next four feet up are going and the top four feet are still bright green and bravely top the bare trunk.

God be with you,

*Matushka Nina Stroyen*

FUNDS

POSTAGE: Our total bill is now over $500 a month. We do appreciate those who help us. This month thanks go to: Lillian Bizup, Mary Durniak, Anonymous (2), Olga Radko, Helen Karpiak, Agnes Pillar, John and Susan Petro, Mary Adam, Dorothy Laskovich, Martha Haviland.

ALASKA: Mark Davidson, Prof. Ralph Slepecky, Daniel Sekella, and Margaret Pysarchyk in memory of her parents John and Kathryne.

ALASKA AND MISSION: Olga Rodka, Dorothy Laskovich, Ethel Watlock, Anonymous (2), Anna Farylo.




The take-along cake I share with you this month brings back fond memories of the tall, elegant woman in our parish in Wichita Falls, Texas, who was most generous with her Pineapple Upside-Down Cake. She would pull it out of her commodious purse at the most unexpected times – at picnics, coffees, etc. I am sure that many airmen stationed at Sheppard Air Force Base who attended church in town will also remember.

PINEAPPLE UPSIDE DOWN CAKE

1 1/2 stick margarine
2 cups light brown sugar, packed
pineapple and juice
3 eggs
1 cup sugar
1 teaspoon vanilla
1 1/2 cups all-purpose flour
2 teaspoons baking powder
1/4 teaspoon salt

Use 9 or 10-inch round pan or iron skillet. Melt margarine over low heat. Remove from heat, add brown sugar. Pour into greased pan. (If using iron skillet, you can save a step by melting margarine in it and then adding sugar.) Drain pineapple. If using slices, arrange nicely in pan over sugar mixture. (Our donor placed a maraschino cherry into center of each slice – pretty.) If using crushed pineapple, spread evenly. Separate eggs. Beat yolks until light. Add white sugar with 1/2 cup pineapple juice and vanilla. Beat until sugar is dissolved. Sift flour, baking powder, and salt. Mix well. Beat egg whites until stiff. Fold into flour mixture. Carefully pour onto the mixture in pan. Bake at 350° for 35 to 45 minutes. Let cool for 10 minutes. Put plate over pan (or skillet) and turn upside down. Share.

Dobra Gazdenya says: Save the plastic fiberboard oblong dishes which you receive when you buy fresh fruits or vegetables. They stack well. Use them when you bread meat or vegetables. When finished, just discard. They have a small lip on them so the bread or flour stays put.

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## THE SCOPE OF THE MISSION PROBLEM

We quote the following from the book The Religion of Russia by G.B.H. Bishop published in 1915 in London.

"The center of this branch of the (mission) work is Kazan, whence also, more than one and a half million of translations of the Holy Scriptures and of the Liturgy have been issued in some twenty different languages, ranging from Arabic and Persian to Tatar and Ostiak-Samoyede. The work of translation is not the least of the difficulties. Most of the tribes have no words to express the ideas of love and judgment. There are even some who have no word either for bread or body. In spite of all these hindrances, the number of converts averages about four thousand each year.

In addition to the Siberian missions, there is the very efficient Orthodox Church in Japan, now practically autonomous, and also a smaller mission in Northern China."

* * * * * *

When St. Feofil was a young boy, he saw a very young illclad boy on the street. He felt sorry for him and gave him the cloak he was wearing. His parents were outraged. When they asked him why he had done this, he told them he did it for Christ. They were so angry with him that they drove him out of the house.

* * * * * *

SS Cyril and Methodius created an alphabet for the Slavs based on the Greek, for the Slavs had no written language. This was done in the mid 800's.

## *Home Bible Reading Schedule*

### JULY 2003

| | |
|---|---|
| 1 Romans 7:14-8:2 | 16 Romans 15:7-16 |
| 2 Romans 8:2-13 | 17 Romans 15:17-29 |
| 3 Romans 8:22-27 | 18 Romans 16:1-16 |
| 4 Romans 9:6-19 | 19 Romans 8:14-21 |
| 5 Romans 3:28-4:3 | **20 Romans 10:1-10** |
| **6 Romans 5:1-10** | 21 Romans 16:17-24 |
| 7 Romans 9:18-33 | 22 1 Cor 1:1-9 |
| 8 Romans 10:11-11:2 | 23 1 Cor 2:9-3:8 |
| | 24 1 Cor 3:18-23 |
| 9 Romans 11:2-12 | 25 1 Cor 4:5-8 |
| 10 Romans 11:13-24 | 26 Romans 9:1-5 |
| 11 Romans 11:25-36 | **27 Romans 12:6-14** |
| 12 Romans 6:11-17 | 28 1 Cor 5:9-6:11 |
| **13 Romans 6:18-23** | 29 1 Cor 6:20-7:12 |
| 14 Romans 12:4-21 | 30 1 Cor 7:12-24 |
| 15 Romans 14:9-18 | 31 1 Cor 7:24-35 |

### BI[illegible]TUDY

This month [illegible] tinue reading from St. Paul's [illegible] to the Roman Christians and [illegible]irst Letter he wrote to the people [illegible]nth. His purpose in writing to the [illegible]hians was to reveal the new life [illegible] they now have as believers in Jesus Christ. He then proceeds to instruct them in how they should conduct themselves as individuals and as members of the Church.

He denounces factions and stresses the need for Church discipline. Further on, he answers questions which have been presented to him concerning marriage.

He finishes his letter by contrasting disorderly worship with the way of love and explains the meaning of the Resurrection of Christ.

Going back to his letter to the Romans, we note again his concern for the function of the church and how people should react to their new status as Christians. In chapter 15 we read: "We then that are strong ought to bear the infirmities of the weak ... that we through patience and comfort of the scriptures might have hope. Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus."

Today we Orthodox Christians live apart from other Christians much as they did when St. Paul wrote to the Romans. We must heed St. Paul's words and go back to being a supporting and healing fellowship, where people with varying needs and gifts are bound together in the love of Christ and the worship of God. Those who are strong and healthy should extend care and support to those who are broken and hurting, and, in turn, should receive help when they are broken and in need. In the supportive and nurturing environment of the community or parish of faith, healing occurs, strength returns, and new growth takes place until each individual bears fruit.

## LIGHTER MOMENT

The priest came to the Sunday School to talk to the children. He asked a little boy: "Do you say your prayers every night?"

The little one answered: "No, my mother says them for me."

The priest replied: "How could this be? Do you say them together?

The little boy said: "After she tucks me in for the night and makes her way out of the door, I hear her pray. She says: 'Thank God, he's in bed!"